



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Descending <sup>1</sup> (of) The Book (is) from Allah, The Mighty The Hakeem <sup>2</sup> (infinite bekma <sup>3</sup> Possessor).	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ
2. Verily We descended to you <sup>8</sup> The Book by the right; so let-worship [you s] Allah, mukh'lessan (sincerely/-faithfully/ honestly) for Him (is) the religion.	إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ
3. Lo. For Allah (is) the religion the pure; and who <sup>1</sup> ittakhatho <sup>4</sup> (they <sup>z</sup> took and presumed) of lesser than/ without Him am'leyaa <sup>5</sup> (guardians/ allies), not [we] worship them except to near us they <sup>z</sup> to Allah a nigh; <sup>w</sup> verily Allah rules among them in what they (are) in it <sup>x</sup> differing they <sup>z</sup> ; verily Allah divinely-guides not whom <sup>p</sup> he (is) a liar kaffaron (ever/ stout ingrate).	أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ
4. Had Allah wanted to yattakhetha <sup>6</sup> ([He] takes and makes) a child, surely (would have) istafa <sup>7</sup> ([He] superlatively and exclusively selected) of what [He] creates whatever <sup>8</sup> [He] wills; subhana <sup>9</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him, He (is) Allah The One The Qahba'ro (Ever/ Stout Subduer).	لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا تَخْلُقُ مَا يَشَاءُ سُبْحَنَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ
5. [He] created the Heavens <sup>w</sup> and the Earth <sup>w</sup> by the right; youkanwero ([He] wraps/ transposes) the night over the naha're (between sunrise and sunset) and youkanwero the naha'ra over the night; and [He] subjugated the sun <sup>w</sup> and the moon <sup>x</sup> each runs for ajalen <sup>10</sup> (term-limit)	خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ

<sup>1</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

<sup>2</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>3</sup> See the Lexicon attached to this Translation for “hekma.”

<sup>4</sup> The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “إتخذ” is always taking and making/ presuming some thing of what was taken. Thus, it is not just the mere taking.

<sup>5</sup> The word “أولياء” could also mean, among them: protector, friend.

<sup>6</sup> See footnote 4 above regarding اتخذ.

<sup>7</sup> See the Lexicon to this Translation for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) “الأصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الإصطفاء.” In the case of (b) the subject of “إصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

<sup>8</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning whatever, or that which. See لذر المصون، ل احمد الحلب and إعراب القرآن، لمحمود صافي.

<sup>9</sup> The word “subhanabo” = “سبحانه” has no English equivalent. The word is made up of two parts: “subhana” and the pronoun “ho” = “Him.” Wherever the word “subhana,” or its associates/ inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “subhana” = “سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

<sup>10</sup> The word “الأجل” means term-limit, see اللسان.

<p><i>musamma</i><sup>11</sup> (that which is designated and/or named); ha, He(is)The Mighty The Ghaffaro (Ever/Stout Forgiver).</p>	<p>مُسَىٰ آلَا هُوَ الْعَزِيزُ الْغَفُورُ ﴿٦٠﴾</p>
<p>6. [He] created you<sup>b</sup> of one<sup>w</sup> self;<sup>w</sup> afterwards [He] made of her/it<sup>w</sup> her/its<sup>w</sup> spouse (<i>wife</i>);<sup>12</sup> and [He] descended for you<sup>b</sup> of the <i>an'aa'me</i><sup>w</sup> (cattle/camels/sheep/goats)<sup>w</sup> eight pairs;<sup>13</sup> [He] creates you<sup>b</sup> in your<sup>n</sup> mother's bellies, a creation of after a creation in three darknesses;<sup>w</sup> <i>tha'lekum</i> (collective-afar-that)<sup>x</sup> Allah (is) your<sup>n</sup> Lord; for Him (is) the proprietorship; no <i>anelaha</i> (a deity) except Him, so wherefrom<sup>14</sup> you<sup>z</sup> (are being) distracted.</p>	<p>خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأُنْزِلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمِينَةَ أَزْوَاجٍ يَخْلُقَكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ﴿٦١﴾</p>
<p>7. En (if) you<sup>z</sup> unbelieve then verily Allah (is) rich a'n (regarding) you<sup>b</sup>; and not delights [He] for His <i>eba'de</i> (worshippers/submitters/slaves) the unbelief; and if you<sup>z</sup> thank [He] delights it<sup>x</sup> for you;<sup>b</sup> and not <i>ta'zero</i> (ill-burdens/sins/offends) a <i>wa'zeyra'ton</i> (she-ill-burden-bearer/she-sinner/she-offender) another's <i>wezra</i><sup>15</sup> (an ill-burden/sin/offense); afterwards to your<sup>n</sup> Lord (is) your<sup>n</sup> return then <i>youn'be'o</i> (inform by piece-of-significant-and-availing-news) you<sup>b</sup> [He] by what you<sup>c</sup> were working; verily [He] (is) Omniscient by the chests' possession.</p>	<p>إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦٢﴾</p>
<p>8. And if touched/betided the human <i>dhurron</i> (persistent distress) [he] invoked his Lord, <i>muneeban</i><sup>16</sup> (iteratively penitent-returnee) [he] to Him; afterwards if <i>khanwala</i> ([He] fostered/nurtured) him a boon<sup>w17</sup> from Him, [he] forgot<sup>18</sup> (ceased paying attention to) what [he] [was] invoking of before; and [he] made for Allah compeers, to stray [he] a'n (off) His path; let-say [you<sup>s</sup>]: <i>tamatta'ao</i> (let-relish the transitory worldly delights [you<sup>s</sup>]) by your<sup>t</sup> unbelief a little; verily you<sup>s</sup> (are) of The Fire's<sup>w</sup> companions.</p>	<p>وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نِسَىٰ مَا كَانَ يُدْعُوا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٦٣﴾</p>
<p>9. O/is<sup>19</sup> who<sup>p</sup> [he] (is) a <i>gha'neton</i> (he-devotedly-obeyers/-submitter) the night's segments, kowtowing [he] and standing [he], <i>yah'thara</i> ([he] takes caution) (regarding) the Hereafter<sup>w</sup> and <i>yarjo</i><sup>20</sup> ([he] fears/hopes) His Lord's</p>	<p>أَمِنْ هُوَ قُنِيتُ عَائَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي</p>

<sup>11</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

<sup>12</sup> The word "spouse" here means "wife," because in (S 7:189) Allah says: "to quiet [he] to her."

<sup>13</sup> The word "زَوْج" in "زَوْجِينَ" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زَوْج" is its plural: (1) "أَزْوَاجٌ," which could also mean: (2) similars, i.e. the look-likes. ), (3) hues. See اللسان.

<sup>14</sup> The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

<sup>15</sup> The word "وزر" = *we'zir* means: heavy: burden/sin/offense. Translated parenthetically here as "heavy: burden/sin/offense" as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for a "وزير" = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify "burden" by the word "ill" as such qualification really and truly best approximate the seriousness of such a burden in reference. See اللسان.

<sup>16</sup> The word "مُنِيبًا" from "أَتَاب" means iteratively penitent. See الراغب.

<sup>17</sup> See the Lexicon attached to this Translation for "ne'amah" ("boon").

<sup>18</sup> The word "نَسَى" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does not forget, but He chooses to cease paying attention to something. See اللسان.

<sup>19</sup> The word "أَمِنْ" means "يَأْمَنُ" see القرطبي.

<sup>20</sup> That is seeks the delight of Paradise<sup>w</sup>.

mercy; <sup>w</sup> let-say [ <i>you</i> <sup>s</sup> ]: are level who <sup>r</sup> they <sup>z</sup> know and who <sup>r</sup> not know they; <sup>z</sup> verily only reminisce the <i>alba'be's</i> ( <i>hearts-intellecs staff</i> )'s possessors.	الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿١٠﴾
10. Let-say [ <i>you</i> <sup>s</sup> ]: O, [ <i>My</i> ] <i>eba'de</i> ( <i>worshippers/ submitters/ slaves</i> ) who <sup>r</sup> believed they <sup>z</sup> <i>ettaqo</i> ( <i>let-[you]<sup>z</sup> reverentially guard not to displease</i> ) your <sup>n</sup> Lord; for whom <sup>r</sup> <i>abasano</i> ( <i>they<sup>z</sup> rendered: meritorious-deed</i> ) in this-she <sup>y21</sup> the world <sup>w</sup> a <i>hasanaton<sup>w</sup></i> ( <i>meritorious-deed</i> ); <sup>w</sup> and Allah's Earth <sup>w</sup> ( <i>is</i> ) vast; <sup>w</sup> verily only ( <i>to be</i> ) fulfilled <sup>22</sup> the <i>ssa'beroona</i> ( <i>people of patience</i> ) their remuneration by other than a count.	قُلْ يٰعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُؤَفِّقُ الصَّابِرِينَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١١﴾
11. Let-say [ <i>you</i> <sup>s</sup> ]: verily I ( <i>had been</i> ) commanded to worship Allah <i>mukh'lessan</i> ( <i>sincerely/ faithfully/ honestly</i> ) for Him ( <i>is</i> ) the religion.	قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١٢﴾
12. And I ( <i>had been</i> ) commanded to that [ <i>I</i> ] be first ( <i>of</i> ) the Muslims.	وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٣﴾
13. Let-say [ <i>you</i> <sup>s</sup> ]: verily I fear/know, <sup>23</sup> <i>en</i> ( <i>if</i> ) I disobeyed my Lord, a great day's torment.	قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٤﴾
14. Let-say [ <i>you</i> <sup>s</sup> ]: Allah [ <i>I</i> ] worship <i>mukh'lessan</i> ( <i>sincerely/ faithfully/ honestly</i> ) for Him ( <i>is</i> ) my religion.	قُلِ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي ﴿١٥﴾
15. So let-worship you <sup>z</sup> what willed you <sup>c</sup> of lesser than-/without Him; let-say [ <i>you</i> <sup>s</sup> ]: verily the losers ( <i>are</i> ) who <sup>r</sup> lost they <sup>z</sup> their selves <sup>w</sup> and their families <sup>w</sup> The <i>Qeyamatey's<sup>w</sup></i> ( <i>Judgment's</i> ) Day; ha, <i>tha'leka</i> ( <i>afar-that-it/ that</i> ) <sup>x</sup> it <sup>x24</sup> ( <i>is</i> ) the <i>khusra'ne<sup>25</sup></i> ( <i>perdition/ waste/ misguidance</i> ) the manifester.	فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا ذَلِكَ هُوَ الْخَسِرَانِ الْمُبِينُ ﴿١٦﴾
16. For them from above them shades of Fire <sup>w</sup> and from beneath them shades; <i>tha'leka</i> ( <i>afar-that-it/ that</i> ) <sup>x</sup> frightens Allah by it <sup>x</sup> <i>Hiseba'da</i> ( <i>worshippers/ -submitters/ slaves</i> ); O, [ <i>My</i> ] <i>eba'de</i> so <i>ettaqo'ne</i> ( <i>let-you<sup>z</sup> reverentially guard against the displeasure of</i> ) [ <i>Mine</i> ]. <sup>26</sup>	لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يٰعِبَادِ فَاتَّقُونِ ﴿١٧﴾
17. And who <sup>r</sup> avoided they <sup>z</sup> the <i>Ttaghboota</i> ("devil"/ "tyrant"/ "irreligious man-made system"/ "of rules contravening <i>Sharey'ab</i> ") to worship it <sup>w</sup> and <i>anabo<sup>27</sup></i> ( <i>they<sup>z</sup> iteratively returned-penitently</i> ) to Allah, for them ( <i>is</i> ) the <i>bushra<sup>w</sup></i> ( <i>pleasing-tiding</i> ); <sup>w28</sup> so <i>bashsher<sup>29</sup></i> ( <i>let-[you]<sup>s</sup> tell pleasant tidings</i> ) [ <i>My</i> ] <i>eba'de</i> ( <i>worshippers/ submitters/ slaves</i> ).	وَالَّذِينَ اجْتَنَبُوا الطُّغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ﴿١٨﴾

<sup>21</sup> "The world" in Arabic is *feminine*. So, the indication to it is by *this-she*."

<sup>22</sup> The word "يُؤَفِّقُ" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole. So, "يُؤَفِّقُ" means to be endeavored and gathered the last part of an obligation and fulfilled it.

<sup>23</sup> Linguistically the word "خَفَت" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

<sup>24</sup> The pronoun "هُوَ" refers to the "loss" which is a masculine gender in Arabic.

<sup>25</sup> The word "الخسران" linguistically in The Qur'an has various senses, such as "waste" or as in here it means *misguidance/perdition*. See the *Lexicon* attached to this Translation for details. Also see *البصائر*.

<sup>26</sup> The letter "ن" in "فَاتَّقُونِ" by Arabic (*linguistic*) Rule, is called "نُونُ الْوَقَايَةِ" حيث لا يُسْتَعْنَى عَنْهَا" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فَاتَّقُونِ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See *إعراب القرآن، لمحمود صافي*.

<sup>27</sup> The word "أَنَابُوا" from "أَنَاب" means *iteratively returned penitent*. See *الراغب*.

<sup>28</sup> Here again there is no single word in English for the noun "بُشْرَى" so we resort to transliteration and parenthetical explanation. So, *bushra* (a *pleasing-tiding*). And "بُشْرَى" unlike its verbal conjugates, throughout The Qur'an always use it for the "*kbayrey*" (*desirables, goodnesses, worthinesses*).

<sup>29</sup> Ibid, only here regarding *بُشْرَى*.



18. Who <sup>r</sup> <i>yasta'meona</i> <sup>30</sup> ( <i>they<sup>z</sup> affirmably bear</i> ) the say then <i>yattabe'ona</i> ( <i>they<sup>z</sup> closely-follow</i> ) its <sup>x</sup> <i>ahsa'na</i> <sup>31</sup> ( <i>perfectest and beautifullest</i> )), those ( <i>are</i> ) whom <sup>r</sup> <i>bada</i> ( <i>divinely-guided</i> ) them Allah; and those, they ( <i>are</i> ) the <i>alba'be's</i> ( <i>hearts-intellecsts staff</i> )'s possessors.	الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ ۖ وَآلَٰئِكَ هُمُ أُولَٰئِكَ الْآلِبِبِ ﴿٣٠﴾
19. Is then whoever righted on him the torment's word, <sup>w</sup> are then you <sup>s</sup> rescuing who <sup>a</sup> ( <i>is</i> ) in The Fire. <sup>w</sup>	أَفَمَن حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَن فِي النَّارِ ﴿٣١﴾
20. But who <sup>r</sup> <i>ettaqaw</i> ( <i>they<sup>z</sup> had reverentially guarded not to displease Allah</i> ) their Lord, for them chambers <sup>w</sup> above it <sup>w</sup> chambers <sup>w</sup> <i>mabneyyatun</i> <sup>w</sup> ( <i>that which are built</i> ) <sup>w</sup> run <sup>w</sup> under it <sup>w</sup> the rivers; Allah's promise, not unfulfills Allah the appointment.	لَٰكِنَ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ۚ وَعَدَ اللَّهُ ۚ لَا تُخْلَفُ ۚ اللَّهُ الْمُبْعِدَ ﴿٣٢﴾
21. Have not seen [ <i>you<sup>s</sup></i> ] that Allah descended from the sky <sup>w</sup> water; <sup>x</sup> then [ <i>He</i> ] threaded it <sup>x</sup> springs in the Earth; <sup>w</sup> afterwards <i>yukbrejo</i> ([ <i>He</i> ] <i>emerges/produces</i> ) by it <sup>x</sup> <i>zer'an</i> <sup>32</sup> ( <i>crop that had germinated/ sprouted/ became ready for harvesting</i> ) variant its <sup>x</sup> hues; <sup>x</sup> afterwards [ <i>it<sup>x</sup></i> ] desiccates then [ <i>you<sup>s</sup></i> ] see it <sup>x</sup> <i>mussfarran</i> ( <i>turning-yellow- / all yellow</i> ); afterwards [ <i>He</i> ] makes it <sup>x</sup> debris; verily in <i>tha'leka</i> ( <i>afar-that-it/ that</i> ) <sup>x</sup> surely ( <i>is</i> ) a reminiscence- / remembrance <sup>w33</sup> for the <i>alba'be's</i> ( <i>hearts-intellecsts staff</i> )'s possessors.	أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَنُهُ ثُمَّ يَهيجُ فَتَرْتَهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطْبًا ۚ إِنَّ فِي ذَٰلِكَ لَذِكْرًا لِأُولَىٰ الْآلِبِبِ ﴿٣٣﴾
22. Is then whomever <i>sharaba</i> ( <i>delightedly opened</i> ) Allah his chest for [the] Islam, so he ( <i>is</i> ) on an illumination from his Lord; so <i>waylon</i> ( <i>lengthy: stay in a valley in Hell/ bane/woe</i> ) for the indurate <sup>w34</sup> ( <i>are</i> ) their hearts of <i>thekre</i> ( <i>Qur'an/ mention of</i> ) Allah; those ( <i>are</i> ) in a misguidance manifester.	أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّنْ رَبِّهِ ۚ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبِهِم مِّنْ ذِكْرِ اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٤﴾
23. Allah <i>nazzala</i> ( <i>iteratively descended</i> ) <i>ahsana</i> ( <i>excellenter</i> ) ( <i>of</i> ) the discourse <sup>x</sup> a Book <sup>x</sup> similar ( <i>are its<sup>x</sup> Aya'te i.e. its statements</i> ), twain, <i>taq'sha'erro</i> ( <i>get-gooseflesh/ shudder</i> ) from it <sup>x</sup> skins ( <i>of</i> ) whom <sup>r</sup> <i>yakhshawna</i> ( <i>they<sup>z</sup> reverently-fear</i> ) their Lord; afterwards soften their skins and their hearts to Allah's <i>thek're</i> ( <i>Qur'an</i> ); <i>tha'leka</i> ( <i>afar-that-it/ that</i> ) <sup>x</sup> ( <i>is</i> ) Allah's <i>huda</i> ( <i>divine-guidance</i> ), <i>yahdey</i> ([ <i>He</i> ] <i>divinely-guides</i> ) by it <sup>x</sup> whom <sup>r</sup> [ <i>He</i> ] wills and whom <sup>r</sup> misleads Allah, then not for him of a <i>baden</i> ( <i>divinely-guider</i> ).	اللَّهُ نَزَّلَ أَحْسَنَ الْكِتَابِ ۖ كِتَابًا مُّتَشَبِهًا مَّثَانِ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ ۚ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٣٥﴾
24. Has then whoever <i>yattaqey</i> ( <i>cautiously-guards he</i> ) by his face ill ( <i>of</i> ) the torment <sup>35</sup> The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> )	أَفَمَن يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ

<sup>30</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

<sup>31</sup> There is no English word for **أحسن** = *absane*. Both words *perfectest* and *beautifullest* are in their *adjective* sense.

<sup>32</sup> See the *Lexicon* attached to this *Translation* for this very important word.

<sup>33</sup> The word “تذكرى” is “*reminiscence/remembrance*” based on this great *Ayah*, “And if the Satan (*causes*) you<sup>g</sup> to assuredly forget then sit not, after [the] *reminiscence/remembrance*” (S6: 68).

<sup>34</sup> The word “قلوب” = “*hearts*” is a “*جمع تكسير*” = “*broken plural*.” And the word “و” = “*قاسية*، أو قسوة، كما قال البعض، و” = “*قاسية*” is an *objective noun* referring to the “*hearts*,” so it must be feminized as a “*broken plural*.” Hence: “*indurate*” as so stated.

<sup>35</sup> Qur'an commentators say that there is an *intended omission* of an obvious “*predicative clause*” = *better than he who is saved and delighted*? Such omission is due to the *eloquence*, *brevity*, and *obviousness*. As the person will guard against any danger to his “*face*,” the most distinctive feature of his entity, by his hands. But in this case his hands are bound and shackled to his neck. Thus, he has no other mean to guard against any danger except by his *face* = *his entire entity* as he is flung into Hell.

Day; <sup>36</sup> and ( <i>had been</i> ) said for the <i>dha'lemeena</i> <sup>37</sup> ( <i>injustice-doers</i> ) let-taste you <sup>z</sup> what you <sup>c</sup> were earning.	يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ﴿٢٤﴾
25. Denied they <sup>z</sup> who <sup>r</sup> of before them; then <i>ata</i> <sup>x</sup> ( <i>betided / eventuated</i> ) <sup>x</sup> them the torment from whence not perceive they. <sup>z</sup>	كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتْنَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾
26. So Allah ( <i>had caused</i> ) them ( <i>to</i> ) taste the ignominy in the life <sup>w</sup> ( <i>of</i> ) the world <sup>w</sup> and surely the Hereafter's <sup>w</sup> torment ( <i>is</i> ) bigger, if they <sup>z</sup> were ( <i>to</i> ) know.	فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٦﴾
27. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We struck for the mankind in this, The Qur'an <sup>x</sup> of every a parable/example, <i>la'alla</i> ( <i>craving currently unavailable deed that, perhaps</i> ) they bethink they. <sup>z</sup>	وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾
28. Qur'an <sup>x</sup> Arabic, other than possessing crookedness; <i>la'alla</i> ( <i>craving currently unavailable deed that, perhaps</i> ) they <i>yattaqoona</i> ( <i>they<sup>z</sup> reverentially guard not to displease Allah</i> ).	قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾
29. Struck Allah a parable/example: a man ( <i>slave</i> ) in him contentious partners and a man <i>salaman</i> <sup>38</sup> ( <i>peaceful / slave of a sole owner</i> ) for a man; are both level/even parable/example; the praise ( <i>is</i> ) for Allah; rather most ( <i>of</i> ) them not know.	ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾
30. Verily you <sup>g</sup> ( <i>are</i> ) <i>mayye'ton</i> ( <i>eventually dying</i> ) and verily they ( <i>are</i> ) [ <i>too</i> ] <i>mayye'toon</i> ( <i>= plural of mayye'ton</i> ).	إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾
31. Afterwards verily you <sup>b</sup> ( <i>are</i> ) The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day <i>enda</i> ( <i>by Rule of</i> ) your <sup>n</sup> Lord you <sup>z</sup> dispute.	ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾
32. Then who <sup>a</sup> ( <i>is</i> ) wronger <sup>39</sup> than who <sup>p</sup> [ <i>he</i> ] lied on Allah and denied [ <i>he</i> ] by the truth <i>edh</i> ( <i>when / since</i> ) [ <i>it</i> <sup>x</sup> ] came ( <i>to</i> ) him; is not in Hell <sup>w</sup> a <i>mathwa</i> <sup>40</sup> ( <i>forced: long-term-abode</i> ) for the unbelievers.	فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالْصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٢﴾
33. And who <sup>x</sup> [ <i>he</i> ] came by the truth <sup>x</sup> and <i>ssaddaqa</i> ( <i>affirmed as true</i> ) by it <sup>x</sup> those they ( <i>are</i> ) the <i>muttaqoona</i> ( <i>they<sup>z</sup> who reverentially guard against Allah's displeasure</i> ).	وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾
34. For them whatever <sup>41</sup> they <sup>z</sup> will <i>enda</i> ( <i>by munificence of / by Rule of</i> ) their Lord; <i>tha'leka</i> ( <i>afar-that-it / that</i> ) <sup>x</sup> ( <i>is</i> ) a requital ( <i>of</i> ) the benefactors.	لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾
35. To expiate Allah <sup>a</sup> ( <i>n</i> ) ( <i>off</i> ) them evilest ( <i>of that</i> ) which <sup>x</sup> they <sup>z</sup> worked and [ <i>He</i> ] requites them their remuneration by <i>ahsane</i> ( <i>most perfect and beautiful deed / say</i> ) ( <i>of that</i> ) which <sup>x</sup> they <sup>z</sup> were working.	لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾
36. Is not Allah surely sufficer ( <i>of</i> ) <i>abdehe</i> <sup>42</sup> ( <i>His slave</i> ); and they <sup>z</sup> frighten you <sup>g</sup> by whom <sup>r</sup> ( <i>are</i> ) of lesser	أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ

<sup>36</sup> There is an *omitted* predicate (= *better or he who is in Paradise*) at the end of this sentence. See القرطبي.

<sup>37</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

<sup>38</sup> The word “سَلَمًا” = *peaceful* see التاج, it also means *owned by a sole owner*, according to القرطبي.

<sup>39</sup> See the *Lexicon* attached to this *Translation* for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger.”

<sup>40</sup> In “اللسان”: “مَثْوًى” = “هَلْكَ” and “مَثْوًى” in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the “مَثْوًى” is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate.

<sup>41</sup> See footnote 8 above regarding *whatever*.

than/without Him; and whom <sup>p</sup> Allah misleads then not for him of a <i>haden</i> (divine-guider).	بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلَّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾
37. And whom <sup>p</sup> Allah <i>yahdey</i> (divinely-guides) then not for him of a misleader; is not Allah surely Mighty revenge-possessor.	وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾
38. And <i>la'en</i> (indeed if) you <sup>s</sup> asked them: Who <sup>a</sup> created the Heavens <sup>w</sup> and the Earth; <sup>w</sup> surely assuredly <sup>43</sup> say they: <sup>z</sup> Allah; let-say [you <sup>s</sup> ]: have seen you <sup>c</sup> what you <sup>z</sup> invoke of lesser than/without Allah; <i>en</i> (if) Allah wanted me by <i>dhurren</i> (persistent distress), are they <sup>y44</sup> removers-she <sup>y</sup> (of) His <i>dhurre</i> (=dhurren); or if [He] wanted me by a mercy <sup>w</sup> are they <sup>y</sup> withholders-she <sup>y</sup> (of) His mercy; <sup>w</sup> let-say [you <sup>s</sup> ]: Allah (is) my sufficiency; <sup>45</sup> on Him trust the trusters.	وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾
39. Let-say [you <sup>s</sup> ]: O, my people let-work you <sup>z</sup> on your <sup>n</sup> station, <sup>46</sup> verily I am a worker; so you <sup>z</sup> will know.	قُلْ يَنْقُومُوا أَعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَمِلٌ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾
40. Whom <sup>p</sup> <i>ya'ateebe</i> <sup>x</sup> (betides/eventuates him) <sup>x</sup> a torment, disgracing him and befalling/legitimizing on him torment <i>mugeemon</i> (iteratively sustainer).	مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٤٠﴾
41. Verily We descended on you <sup>s</sup> The Book for the mankind by the right; so whoever <i>ibtada</i> (he became divinely-guided) so for himself; <sup>w</sup> and whoever [he] strayed, so verily only [he] strays on it; <sup>w</sup> and not you <sup>s</sup> (are) on them surely a custodian.	إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾
42. Allah <i>yatawaffa</i> ([He] receives: before death/in unconscious state) the selves <sup>w</sup> while [its <sup>w</sup> ] <sup>47</sup> death; and which <sup>u</sup> died not in its <sup>w</sup> <i>mana'me</i> <sup>48</sup> (sleep/sleep-locale) then [He] withholds (that) which <sup>u</sup> [He] judged on it <sup>w</sup> the death and [He] sends the other <sup>w</sup> to <i>ajalen</i> <sup>49</sup> (term-limit) <i>musamma</i> <sup>50</sup> (that which is designated/named); verily in <i>tha'leka</i> (afar-that-it/that) <sup>x</sup> surely (are) <i>Aya'ten</i> <sup>w</sup> (miracles/signs/proofs) for a people rethinking.	اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَيَّءٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾
43. Or <i>ittakbatho</i> <sup>51</sup> (they <sup>z</sup> took and made) of lesser than-/without Allah intercessors; let-say [you <sup>s</sup> ]: do even while albeit <sup>52</sup> they <sup>z</sup> [were] neither possessing a thing and nor they <sup>z</sup> cerebrate.	أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَٰئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾

<sup>42</sup> The word "abdebe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation for an elaboration.

<sup>43</sup> The "ل" in "الْيَقُولُونَ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

<sup>44</sup> The pronoun "هُنَّ" refers to the "aalebah<sup>w</sup>" (deities)<sup>w</sup> which are in the "broken plural" so it is feminized.

<sup>45</sup> The word "حَسْبِيَ" = "حَسْبُ فِي حَسْبِنَا" = "مُحْسِبٌ لَكَ أَوْ كَافٍ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَالتَّثْنِيَةِ وَالْجَمْعِ لِأَنَّهُ مُصَدَّرٌ" Thus, "حَسْبِيَ" = the infinitive noun of the verb, making it standing for the strongest action of the verb. See التاج.

<sup>46</sup> That is the social position or rank.

<sup>47</sup> That each individual self, without exception.

<sup>48</sup> As sleep is the minor death.

<sup>49</sup> The word "الأجل" means term-limit, see اللسان.

<sup>50</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

<sup>51</sup> The word "اتَّخَذَ" from "الِاتِّخَاذِ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذِ", as stated in لسان العرب, therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>52</sup> The construct "أُولَٰئِكَ" is made up of three distinct components: (1) "أُولَ" = "الِاسْتِفْهَامُ الْإِسْتِنْكَارِي" = "disapprobatory interrogative, (2) "لَ" = "الْحَالِيَّةُ" = "while," and (3) "كَ" = "الْوَاقُفَةُ" = "conditional particle" = "albeit." For (1) I chose



44. Let-say[you <sup>s</sup> ]:for Allah (is) the intercession <sup>w</sup> together; for Him(is)theHeavens' <sup>w</sup> and the Earth's <sup>w</sup> proprietorship; afterwards to Him (is to be) returned you. <sup>z</sup>	قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾
45. And if (had-been) mentioned Allah alone disgusted <sup>w</sup> hearts(of)whom <sup>r</sup> not believe they <sup>z</sup> by the Hereafter; <sup>w</sup> and if (had-been) mentioned whom <sup>r</sup> (are) lesser than/without Him, edha (suddenly/whereas) they (are) yestabsheroona <sup>53</sup> (they <sup>z</sup> affirm pleasant tidings).	وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾
46. Let-say[you <sup>s</sup> ]:Allahohumma <sup>54</sup> (O, Allah), The Heavens' <sup>w</sup> and the Earth's <sup>w</sup> Fatte're (innately-perfect-Originator); the invisible and the visible Knower; you <sup>s</sup> rule among Your <sup>t</sup> eba'de (worshippers/submitters/slaves) in what they <sup>z</sup> were in it <sup>x</sup> differing they. <sup>z</sup>	قُلْ اَللّٰهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾
47. And had that for whom <sup>r</sup> dhalamo <sup>55</sup> (they <sup>z</sup> wronged) what(are) in the Earth <sup>w</sup> together and its <sup>x</sup> like with it <sup>x</sup> surely (would have) ransomed they <sup>z</sup> by it <sup>x</sup> from the ill torment, The Qeyamatey's <sup>w</sup> (Judgment's) Day; and (would have) appeared for them from Allah what not could yahta'sebona (they <sup>z</sup> reckon/presume/expect).	وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾
48. And appeared for them sayye'aa'to <sup>w</sup> (demeritorious-deeds) <sup>w</sup> (of) what they <sup>z</sup> earned and haqa(deservedly besieged) by them what they <sup>z</sup> were by it <sup>x</sup> yasta'hzeona (they <sup>z</sup> jest/affirmably jest).	وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾
49. So if touched/betided the mankind dhurron (persistent distress) [he] invoked Us; afterwards when khamwalna (We fostered/nurtured) him a boon <sup>56</sup> from Us, said [he]: verily only [I] (had-been) given that on knowledge <sup>57</sup> ; rather it <sup>w</sup> (is) an essay; <sup>w</sup> [and] but most (of) them not know.	فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْتَهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾
50. Qad (already and affirmatively) said it <sup>w</sup> who <sup>r</sup> of before them; so not sufficed/enriched <sup>58</sup> a'n (regarding) them what they <sup>z</sup> were earning they. <sup>z</sup>	قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾
51. So betided them sayye'aa'to <sup>w</sup> (demeritorious-deeds) <sup>w</sup> (of) what they <sup>z</sup> earned; and who <sup>r</sup> dhalamo <sup>59</sup> (they <sup>z</sup> wronged) of these, shall betide them sayye;aa'to <sup>w</sup> (of) what earned they <sup>z</sup> and not they (are) surely enfeeblers.	فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾

“even” as an *intensive* to indicate something that is *unexpected*. For (2) “while” is *obvious*. For (3) “albeit” seems to me very appropriately self-explanatory.

<sup>53</sup> The word “استبشروا” means (a) he affirmed the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

<sup>54</sup> The expression “يا الله”= “اللهم” means a call of invoking/supplicating/beseeching Allah.

<sup>55</sup> See the Lexicon attached to this Translation for “ظالم”= “فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged.”

<sup>56</sup> See the Lexicon attached to this Translation for the word “نعمة,” the next best approximation in English for “نعمة” is “boon.” in fact there is no English equivalent *per se* for “نعمة,” as “نعمة” means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

<sup>57</sup> That is: over knowledge “I have,” he claims. See الطبري.

<sup>58</sup> The word “اغنى” has double meanings: (1) enriched, (2) sufficed. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

<sup>59</sup> See footnote 4841 above regarding “ظالم”= “فاعل الظلم,” and “ظلم”= “wronged.”

52. Have [and] not they <sup>z</sup> known that Allah <i>yabsotto</i> (swells/-expands) [He]there <sup>z</sup> 'qa <sup>x</sup> (provision/ victuals for sustenance) <sup>x</sup> for whomever [He] wills and [He] constricts; verily in <i>tha'leka</i> (afar-that-it/ that) <sup>x</sup> surely (are) <i>Aya'ten</i> <sup>w</sup> (miracles/ signs/ proofs) for a believing people.	أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾
53. Let-say [you s]: O, My <i>eba'deya</i> (worshippers/ submitters/ slaves) who <sup>r</sup> squandered they <sup>z</sup> on their selves: <sup>w</sup> let-not despond you <sup>z</sup> of Allah's mercy; <sup>w</sup> verily Allah forgives the offenses together; verily Allah, [He] (is) The <i>Ghafooro</i> (iterative Forgiver) <i>Raheemo</i> (iterative mercy Giver).	﴿٥٣﴾ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٤﴾
54. And <i>aneebo</i> <sup>60</sup> (let you <sup>r</sup> iteratively return-penitently) to your <sup>n</sup> Lord and <i>aslemo</i> (let-you <sup>r</sup> surrender submittingly) for Him from before that <i>ya'ateyakom</i> <sup>x</sup> (betides/ eventuates you <sup>b</sup> ) <sup>x</sup> the torment; afterwards not (to be) succored you. <sup>z</sup>	وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾
55. And <i>ettabe'ao</i> (let-closely-follow you <sup>r</sup> ) <i>ahsa'na</i> <sup>61</sup> (perfectest and beautifulest) (of) what (had been) descended to you <sup>b</sup> from your <sup>n</sup> Lord of before that <i>ya'ateyakom</i> (haps/-comes to you <sup>b</sup> ) the torment suddenly <sup>w</sup> while you <sup>f</sup> not perceive you. <sup>z</sup>	وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾
56. That says a self: <sup>w</sup> alas <i>hasrata</i> <sup>w62</sup> (ardent contrition) <sup>w63</sup> over what <i>farratto</i> <sup>64</sup> (I had-remiss) in (my duty) towards Allah and <i>en</i> (surely) I was certainly of the scoffers.	أَن تَقُولَ نَفْسٌ يَحْصِرُنِي عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّخِرِينَ ﴿٥٦﴾
57. Or says [the self]: had Allah <i>hada</i> (divinely-guided) me, surely (I would have been) of the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure).	أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمَتَّقِينَ ﴿٥٧﴾
58. Or says [the self] when seeing the torment: if that for me (another) a recurrence <sup>w</sup> then [I] be of the benefactors.	أَوْ تَقُولَ حِينَ تَرَىٰ الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾
59. <i>Bala</i> <sup>65</sup> (certainly-not); <i>qad</i> (already and affirmatively) came-she <sup>y</sup> (to) you <sup>s</sup> My <i>Aya'te</i> <sup>w</sup> (messages/ signs/ proofs) then denied you <sup>s</sup> by it <sup>w</sup> and <i>istakbarata</i> <sup>66</sup> ([you <sup>s</sup> ] affirmed your <sup>t</sup> prideful haughtiness) and you <sup>s</sup> were of the unbelievers.	بَلَىٰ قَدْ جَاءَ تَكَءَايَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنتَ مِنَ الْكَافِرِينَ ﴿٥٩﴾
60. And The <i>Qeyamatey's</i> <sup>w</sup> (Judgment's) Day [you <sup>s</sup> ] see who <sup>r</sup> lied they <sup>z</sup> on Allah their faces (are) blackened; <sup>w67</sup> is not in Hell <sup>w</sup> a <i>mathwa</i> <sup>68</sup> (obligatory: long-term/ semi-permanent-abode) for the <i>mutakabberena</i> <sup>69</sup> (haughtiness-practicers).	وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾
61. And <i>younajje</i> y (iteratively delivers) Allah whom <sup>r</sup> <i>ettaqaw</i>	وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا

<sup>60</sup> The word "أَنِيبُوا" from "أَتَاب" = "عاد مرة بعد مرة": iteratively returned penitent. See الهادي و الراغب.

<sup>61</sup> There is no English word for أحسن = *absane*. Both words *perfectest* and *beautifulest* are in their adjective sense.

<sup>62</sup> The word "حسرة" is "أشد الندم" see التاج. Thus we qualify the word "contrition" by ardent to indicate such strength of contrition.

<sup>63</sup> The word "حسرة" is "أشد الندم" see التاج. Thus "contrition" is qualified by ardent to indicate such intensity.

<sup>64</sup> The word "فرط" in "فرطت" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives as expected. But "فرط" and "فرطت" all are verbs in the past tense. So I chose "had-remiss."

<sup>65</sup> The word "bala" = "certainly-not" is absolutely not synonymous with "yes" = "نعم," the Lexicon attached to this Translation for more elaboration.

<sup>66</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

<sup>67</sup> The expression "face blackened" is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress.

<sup>69</sup> There is no noun in English for "متكبر" = who is prideful/ haughty. To make a noun = "haughtiness-practicers".



(they <sup>z</sup> had reverentially guarded not to displease Allah) by their achievement; <sup>w70</sup> touches/betides them neither the ill and nor they sadden.	بِمَفَازَتِهِمْ لَا يَمَسُّهُمْ الشَّوْءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾
62. Allah, Creator (of) every-thing and He (is) over everything a Custodian.	اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾
63. For Him (are) the Heavens <sup>w</sup> and the Earth's <sup>w</sup> <i>maqa'-leedo</i> (keys/lockers); and who <sup>r</sup> unbelieved they <sup>z</sup> by Allah's <i>Aya'te<sup>w</sup></i> (messages) those they (are) the losers.	لَهُدَّ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾
64. Let-say [you <sup>s</sup> ]: is then other than Allah you <sup>z</sup> surely command me to worship, O you <sup>z</sup> the <i>jabiloona</i> <sup>71</sup> (you <sup>z</sup> who act ignorantly or incorrectly).	قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦٤﴾
65. And <i>laqad</i> (verily, already and affirmatively) (had been) revealed <sup>72</sup> to you <sup>s</sup> and to whom <sup>r</sup> of before you <sup>s</sup> <i>la'en</i> (indeed if) you <sup>s</sup> partner (others with Allah) surely assuredly <sup>73</sup> miscarries your <sup>t</sup> work and surely assuredly [you <sup>s</sup> ] be of the losers.	وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾
66. Rather Allah so let-worship [you <sup>s</sup> ] and let-be [you <sup>s</sup> ] of the thankers.	بَلِ اللَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾
67. And not appraised they <sup>z</sup> Allah His right appraisalment, while the Earth <sup>w</sup> together (is) His grasp <sup>w</sup> The <i>Qeyamatey's<sup>w</sup></i> (Judgment's) Day; and the Heavens <sup>w</sup> (are) rolled <sup>w</sup> in His <i>Yame'ne</i> (Power/Right-Hand <sup>w</sup> ); <i>subhana</i> <sup>74</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and <i>ta'aala</i> (ever elevated[He]) <i>amma</i> (regarding) what they <sup>z</sup> partner (other deities with Him).	وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقَيِّمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرَكُونَ ﴿٦٧﴾
68. And (had been) blown in the horn then swooned whomever (are) in the Heavens <sup>w</sup> and whomever (are) in the Earth <sup>w</sup> except whomever Allah willed; after-wards (had been) blown in it <sup>x</sup> another <sup>w</sup> then <i>edha</i> (suddenly/whereas) they (are) <i>qeyamon</i> (standers) looking waiting. <sup>75</sup>	وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ بِنُظُرٍ ﴿٦٨﴾
69. And <i>ashraga'te<sup>76</sup></i> (atmospherically illuminated) the Earth <sup>w</sup> by its <sup>w</sup> Lord's Illumination; <sup>x</sup> and (had been) put the	وَأُشْرِقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

<sup>70</sup> The word "مفازة" = "متجاة" meaning *rescue-achievement*. For the meaning of "مفازة" = "متجاة" see التاج.

<sup>71</sup> The word "جاهلون" = "jabeloona" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the "jabiloona" are they who act ignorantly or incorrectly.

<sup>72</sup> The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See اللسان.

<sup>73</sup> The "ل" in "ليحبطن" and "لتكونن" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both case by "assuredly".

<sup>74</sup> The word "subhanabo" = "سبحانه" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "bo" = "Him." Wherever the word "subhana," or its associates/inflections (such as "سبحان" or "سبحانك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "subhana" = "سبحان" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

<sup>75</sup> The word "ينظرون" here could also mean "waiting" what is to be done with everyone.

<sup>76</sup> The word "ashraga'te" = "أشرقت" is made up of two parts: the pronoun of the "ت" = the feminizing "ت" and the past tense "أشرق" = had illuminated/lighted. This past tense comes from "الشروق" which is basically the atmospheric illumination/lighting due to the unobstructed sunshine after sunrise.

<p>Book and (<i>had been</i>) come by the Prophets and [by] the witnesser/martyrs,<sup>77</sup> and (<i>had been</i>) judged among them by the right while they (<i>are</i>) not <i>yodh'lamoonah</i><sup>78</sup> (<i>to be wronged they</i><sup>z</sup>).</p>	<p>وَوُضِعَ الْكِتَابُ وَجَاءَ بِالْبَيِّنَاتِ وَالشَّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٦﴾</p>
<p>70. And (<i>had been</i>) fulfilled<sup>w79</sup> every self<sup>w</sup> what [<i>it</i><sup>w</sup>] worked-she<sup>v</sup> and He(<i>is</i>) knower by what they<sup>z</sup> do.</p>	<p>وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٦٧﴾</p>
<p>71. And (<i>had been</i>) driven whom<sup>r</sup> unbeliever they<sup>z</sup> to Hell<sup>w</sup> (<i>in</i>) troops, until <i>edha</i> (<i>when/whereas</i>) they<sup>z</sup> came (<i>to</i>) it<sup>w</sup> then (<i>had been</i>) opened its<sup>w</sup> doors and said for them its<sup>w</sup> <i>khaṣanato</i> (<i>treasurers/warders</i>): have not <i>ya'ateekom</i><sup>x</sup> (<i>approaches/comes you</i><sup>b</sup>)<sup>x</sup> messengers<sup>x</sup> of you<sup>b</sup> reciting on you<sup>b</sup> <i>Aya'te</i><sup>w</sup> (<i>messages</i>) (<i>of</i>) your<sup>n</sup> Lord and warning you<sup>b</sup> <i>leqa'a</i> (<i>meeting with</i>) your<sup>n</sup> day this; said they: <i>z bala</i><sup>80</sup> (<i>certainly-not</i>); [and,] but righted the torment's word<sup>w</sup> on the unbelievers.</p>	<p>وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَٰكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٦٨﴾</p>
<p>72. (<i>Had been</i>) said: let-enter you<sup>z</sup> Hell's<sup>w</sup> doors, immortals you<sup>z</sup> (<i>are</i>) in it;<sup>w</sup> so wretched <i>mathwa</i><sup>81</sup> (<i>long-term-obligatory abode</i>) (<i>of</i>) the <i>mutakabberena</i><sup>82</sup> (<i>haughtiness-practicers</i>).</p>	<p>قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبئسَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٩﴾</p>
<p>73. And (<i>had been</i>) driven whom<sup>r</sup> <i>ettaqaw</i> (<i>they</i><sup>z</sup> <i>had</i> <i>reverentially guarded not to displease Allah</i>) to the Paradise<sup>w</sup> (<i>in</i>) troops, until <i>edha</i> (<i>when/whereas</i>) they<sup>z</sup> came (<i>to</i>) it<sup>w</sup> and (<i>had been</i>) opened its<sup>w</sup> doors and said for them its<sup>w</sup> <i>khaṣanato</i> (<i>treasurers/warders</i>): peace (<i>be</i>) on you<sup>b</sup> <i>ttebtom</i> (<i>gladdened you</i><sup>c</sup>) so let-enter it<sup>w</sup> you<sup>z</sup> immortals you.<sup>z</sup></p>	<p>وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَىٰ الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٠﴾</p>
<p>74. And they<sup>z</sup> said: the praise (<i>is</i>) for Allah Who <i>ssadaqana</i> (<i>rendered the truth for us</i>), His promise and bequeathed us the land<sup>w83</sup> <i>natabawa'a</i> (<i>[we] deservedly ensconce</i>) from the Paradise<sup>w</sup> whence [<i>we</i>] will; so <i>ne'ama</i> (<i>most excellent</i>) (<i>is</i>) the workers' remuneration.</p>	<p>وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنْ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧١﴾</p>
<p>75. And [<i>you</i><sup>s</sup>] see the angels surrounders/surrounding from around The <i>Arsb</i><sup>84</sup> (<i>Throne of Kingship</i>), <i>yousabbehona</i><sup>85</sup> (<i>he-they say: subhana Allah</i>) by their Lord's praise and (<i>had been</i>) judged/finished among them by the right; and (<i>had been</i>) said: the praise (<i>is</i>) for Allah, the world's Lord.</p>	<p>وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٢﴾</p>

<sup>77</sup> The word “شهداء” could bear a double meaning and both could be applicable as so indicated above.

<sup>78</sup> The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

<sup>79</sup> The word “وفيت” from “الوفاء” = “التمام” meaning *gathering the last component of any obligation to make it a whole*. Thus, “وفيت” means had been *endeavored and gathered the last part of an obligation and fulfilled it*.

<sup>80</sup> The word “bala” = “indeed-not” is absolutely not synonymous to “yes” = “نعم”, see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

<sup>81</sup> In “اللسان”: “توى” = “هلك” and “مئوى” in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the “مئوى” is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa-abode* is an obligatory one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate.

<sup>82</sup> There is no noun in English for “متكبر” = *who is prideful/haughty*. To make a noun = “haughtiness-practicers”.

<sup>83</sup> The word “الأرض” = “the land” is land<sup>w</sup> of Paradise<sup>w</sup> as the land of Paradise is of two types. One type for those *deserving to be in Paradise* and the other for those who *could have deserved it but failed to do so*. Therefore, *their portion of such land goes to the deservers of Paradise in addition to their portions*. And so is the case with respect to the land of Hell. Hence, the Paradise and Hell people each gets “double” land.

<sup>84</sup> See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.

<sup>85</sup> The word “yousabbehona” = *he-they say: “subhana Allah,”* that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

